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and his Marsh Arab constable. Enlisted men and non-commissioned officers of the police are furnished their uniforms, rations, and quarters, although those who can bear the expense may live in private dwellings with their families. The duty uniform of the police consists of a forage cap with a black cloth patch sewed on its front to which a silver badge is pinned, a shirt and tunic with metal buttons, short trousers, wrap-around puttees, and heavy army shoes. The cloth is of olive drab wool in the winter and khaki drill in the summer. The dress uniform, which includes a spiked helmet, encountered in Baghdad and other larger towns, is never seen in Rowanduz.

Officer's uniforms differ only in that they are of better quality, long trousers may be worn, and a sun helmet may be substituted for the cap. Ranks and insignia are much like those of the army, following--with an Arabic terminology--a British model. The arms of the police, also like those of the army, are the British Enfield rifle for enlisted men and the Webley service revolver for officers. The police and army officers alike have a great predilection for swagger sticks, ranging from slender batons to heavy pieces of wood bound with leather. The Rowanduz police detachment has at its disposal several light American vehicles equipped with water-cooled machine-guns and a number of lorries.

The police are assigned in small numbers to the Madira, while a larger unit is kept in Rowanduz at the

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does not command a high price, but provides plenty of leisure and social intercourse. The barber, as in Europe or America, is a notorious channel of gossip, and, albeit poor, thinks of himself as a person of some importance in the community.

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Much miscellaneous transport is required for short distances by a town such as Rowanduz, for example, of building materials or firewood, and a number of men find employment as muleteers, furnishing their own beasts and working by contract. "Muleteer" is a misnomer, inasmuch as both mules and donkeys are in use, the latter animal even thought preferable by reason of its cheapness and docility. Little harness is used, and the secret of loading the beasts consists in dividing the load and balancing it across the back on the animal's flanks, tied up in bundles, as with wood, or stitched in twin burlap sacks. Brightly-coloured saddle-bags of heavy woven wool, not unlike rugs in texture, may be purchased, and many animals are caparisoned with tassels and other decorations. The muleteer keeps his animal near or within his house at night, and their departure from the bazar on a variety of commissions is a feature of early morning.

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For longer distances and heavier loads, particularly the great quantity of materiel which comes from Erbil, the town has the use of two lorries. One belongs to a local entrepreneur, Hasan Nopal, who is also its driver, and who was in 1951 under contract to the government on road

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construction in the valley. The other is the property of Lali Khan, head of the House of Isma'il Beg, and is more regularly used to transport merchandise from Erbil. In addition, there is a bus service between the town and the city with two decrepit British station wagons serving as vehicles. When the first of these was put in service some years ago, it was known as bus to the townspeople, but when the second appeared it was personified as Baba Bus, "Father Bus," and the second, Kurri Bus, "Son of Bus." These vehicles make the trip twice or three times each week, departing from the square near the great mosque early in the morning, their roofs piled high with luggage, and, by the time Shaqlawa is reached, the interior crammed with passengers. They are owned in Erbil, however, and their drivers live in that city.

The garage is to be found across from the great mosque, and consists of an enclosed courtyard. In a locked storeroom opening on the yard there is a supply of gasoline for sale in five-gallon tins. The garage is operated by a merchant hired by Lali Khan, its owner, and her lorry is usually parked in its courtyard. It should be noticed that aside from those of the government and the two privately-owned lorries, no other vehicles are permanently at the town. Taxis, hired by chieftains or wealthy persons, arrive frequently, but they are almost all derived from Erbil. Sayyid Ahmad of Batas, one of the sons of the famous Shaykh Taha, regularly arrived to visit the House of

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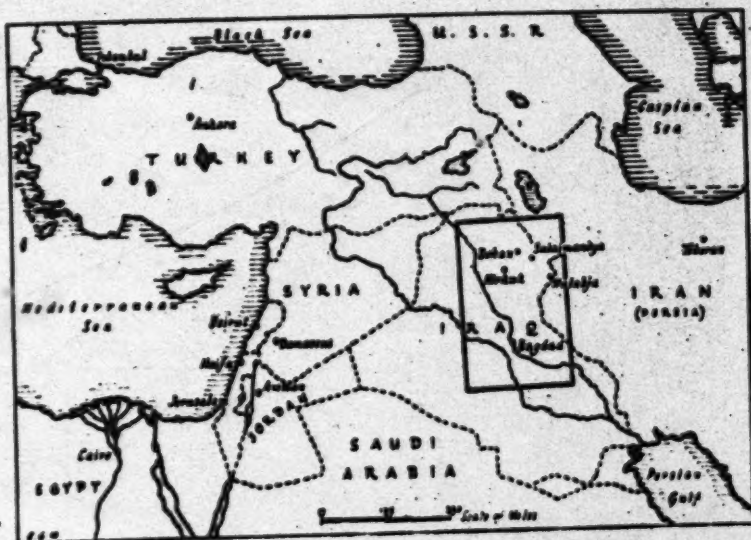
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Introduction



Map of the Middle East. The oblong panel includes the whole of the author's itinerary, which extended south of the Kurdish area to the alluvial plains around Baghdad.

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were made into the area with stays at houses whose owners were related to my interpreter. In this way Halabja, Balika and Tawella, near the Persian frontier, were visited. As transport the country's own resources were used; hired cars, primitive local buses, mules and horses. If no private homes were available we spent the nights at native Kurdish hotels. With the exception of the necessary visits to the Dokan Dam Site in order to store the objects it was my task to collect for the Ethnographical Department of the National Museum, and to contact the member of the Danish Dokan Expedition, who every fortnight came in from the excavation camp with the Land Rover for provisions, and a single visit to the excavation site at Tell Shemshara. I lived all the time I was in the country (5th May-5th Sept.) among the Kurds.

It became necessary that I should visit Baghdad at the beginning of August in connexion with the forwarding of my collection. As the expedition was dissolved in the middle of that month, I travelled back alone via Kirkuk to Sulaimani. Here I stayed another month, paid a further visit to Topuz-Bakawa and went with my interpreter and her brother to Serkan, making a lengthy trip to Rawanduz via Kirkuk, Mosul and Erbil in order to determine some costume variants. When I was to leave Kurdistan my interpreter and an elder brother accompanied me to Baghdad where I was given the opportunity of living with Kurds in an Arab town.